539 a snake. Agustin takes this very much to heart: "If that sucker had stood up, all the riches would be now his and the town's."

Pablo tells some story of the trickster, Pedro de Urdemalas. And he comments, "Those ancients were really clever, weren't they?"

771 Informants like Maximino, totally convinced of the truth of their stories, are
181 rather unusual. This attitude is found only in a few people, mainly old-timers.
178 Many informants have that same credulous attitude on many points, but some skepticism is also present. New attitudes away from total belief in folk ideas are found among most people, and those active in both agrarista or sinarquista movements share in them.

It appears that as the village community becomes increasingly part of the external world, greater acceptance of outside ideology sets in. When Indians are more drawn into the division of labor in the greater society, they begin to accept as part of this division of labor the fact that it is the outsider's job (Church, school, etc.) to rule on matters pertaining to ideology (religion, science, and so on). Unlike Maximino, who is sure of the truth of his stories, most people are full of doubts and when talking with the ethnographer express the idea that he (the ethnographer), as one coming from the outside, knows better than they do the answers to his questions.

821 "Who knows, really?" or "Who knows what the truth is?" is a common answer
812 to questions about the nature of the world, the sun, the moon, the volcano, and so on. Often people will confess their ignorance and ask questions in their turn. Sometimes they think it silly that such questions are put to them: "When will the volcano go out? Why! Even the geologists don't know." "How can we know the shape of the world? Some people of this town have never been even in Morelia [state capital]."

773 In relation to the different types of narratives we have described, the same process of change is apparent. Myths are sometimes doubted as perhaps not in keeping with the teachings of the Church. A complete creation myth, for instance, was recorded only after the informant, Mateo, had provided many other tales. When asked why he didn't tell this before, he answered, "I didn't think you would like it." "Is it true?" "Who knows, what do you think? I guess it is only a tale."